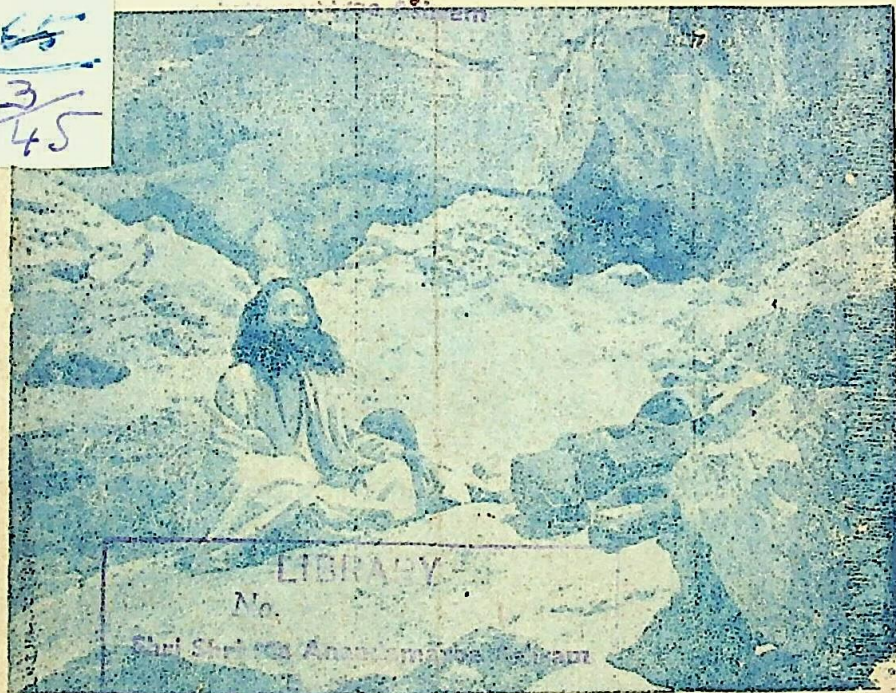


Divine Plays on Divine Path



**Shri Shri Swami Swananada Ashram  
Gomukhi Glacier, P. O. Utter Kashi,  
Tehri- Himalyas.**

यदस्ति नास्तीति य एष संशयः, परस्य वाक्यैर्न समात् निश्चयः ।  
अवेत्य तत्त्वं तपसा शमेन च, स्वयं गृहीष्यामि यदत्र निश्चितम् ॥

**बुद्ध चरितम् ।**

*A solution of doubts whether God exists or not, cannot be accepted from others. By practising penance and with equanimity of mind, having reflected on the Reality, I shall personally accept (the universal) Truth here in this life.*

**Budha Charit.m.**

**Price—offering mind, intellect & ego to His feet.**



The calm quiet sivalinga standing on the 16/17 miles plain land between Gouri-Kunda, Rakhashtal and Manaswarobar, beauty of which naturally attracts the mind to be integrated in contemplative samadhi.

शान्तं शिवम् चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७ मा० ३०



Greatest difficulty on the route of Kailash, chief pilgrimage of India of which 4 main routes are mentioned here.

1. Almora—Taklakot      2. Badrinath—Manapath

3. Jotir Nath - Niti-pass      4. Gangotri—Nilang Sattler

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But another path also is Kashmir Latak Tibet



☆☆☆

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*This book of Meditation and Samadhi is dedicated to the departed soul of B. G. Kher, ex-premier, Bombay, for permanent Peace, as he took interest in Swamiji's Practical application of Samyam of "Yogadarshan".*

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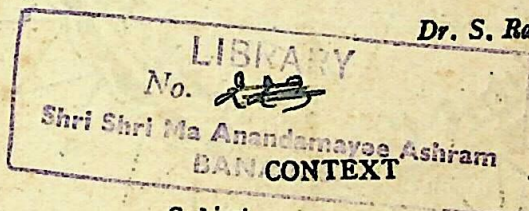
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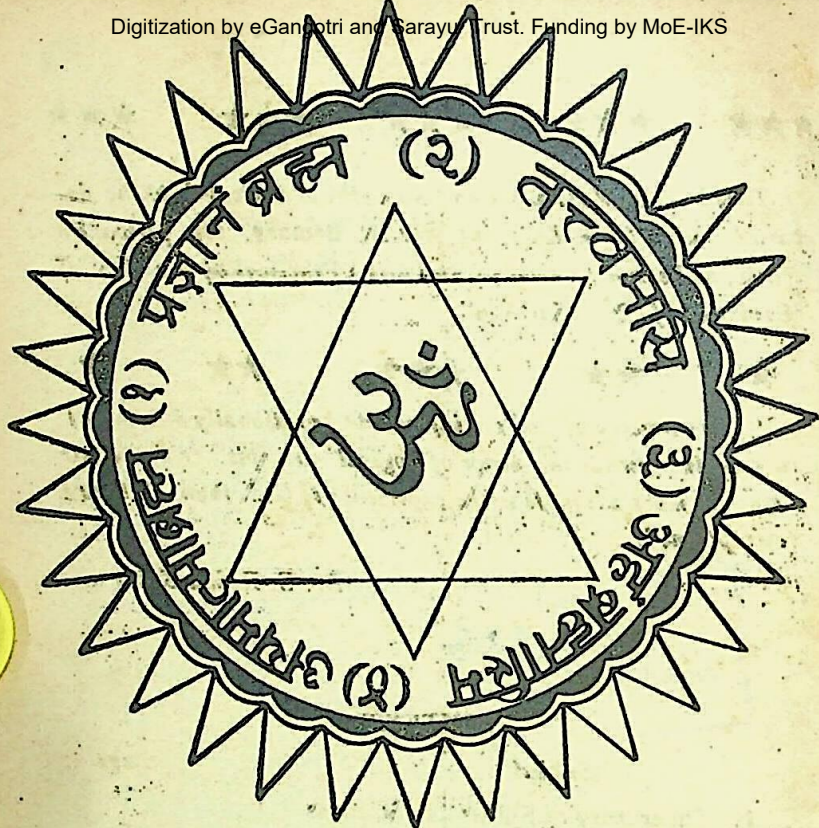
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*"The mystery of God's being cannot be rationally determined. It remains outside the scope of logical concepts. An austere silence is more adequate to the experience of God than elaborate descriptions".*

*Dr. S. Radha Krishnan.*



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**All-pervading Supreme Consciousness, Transcendental soul God Brahman, Sachchidananda.**

**Immanent God, world, soul of name and form**

अ, Gross, Creation, Body, Awakened consciousness, Earth, morning yellow colour.	उ, Subtle, preser- vation, mind, dream consciousness, sky, noon, lightning- colour	म, Causal destruction Root ignorances, Deep sleep consciou- ness, Heaven, even- ing white colour.
गुणः—रजः	गुणः—सत्त्व	गुणः—तमः
नाम=विश्व-विराट्	नाम=तैजस् हिरण्य-	नाम=प्राज्ञ—ईश्वर
स्वर—उदात्त	गर्भ-स्वर—अनुदात्त	स्वर—सरित्
वेद—ऋक	वेद—यजुः	वेद—साम
देवता—ब्रह्मा:	देवता—विष्णुः	देवता—महेश्वरः



## P R E F A C E

If one person is working in physical body and another in both the physical and astral, the things objective to the man in the astral body cannot effect, the man in the physical body, and he will declare them to be subjective hallucination. If a sincere seaker tries gradually to withdraw attention from the material objects and sense-organs and to meditate within, all becomes more and more intelligible and peace-giving as we think of that consciousness. Every event is a present fact in the universe consciousness, everything that occurs in this universe.

When any supernatural powers come down to this present world, through saints, prophets, yogis from the universe consciousness, the ordinary materialistic people call them miracles. When one merges in the universe consciousness through Gana, devotion and yoga and then if he wishes to do good to this world, for the protection of the virtues and for the destruction of the evil-doers ; these miracles are brought down through him to the needful.

The miracles of Indian yogis and devotees are very famous coming from ancient times to the present era. For example the miracles of Moses in the Bible and miracles of Muslim prophets are felt in this tyrannical world through their sinless, pure and spritualised minds. In India atomic miracles of Queen Churala (passing through the sky in subtle body) which are described in Yoga Vashishtha are well known. Not only this, miracles of Shri Hanuman and Shri Ramchandra as given in Ramayan, miracles of Shri Krishna described in Mahabharat and Shrimad Bhagwat miracles of Shri Shankaracharya such as entering in King's dead body ; miracles of the disciples of Lord Buddha (passing through the sky) miracles of Siddha Kapila, when he burnt 60 thousand sons of Sagar, by merely his eyesight are very famous. Toulanga Swami, Ganeshwar Swami Tulcidas and Gorakhnath are also very famous as Siddhas who lived in modern age. 7 ever-living Divine souls (व्यास, अश्वत्थामा, हनुमान etc.) in Himalayas are also known to



(ii)

have got supreme power. But Indian yogis do not like to show divine miracles unnecessarily like magic.

But if the selfish immoral conscienceless crooked political powers of this world constantly give trouble to the righteous people and monks in their worship and meditation, His terrible miracles to destroy the so called modern civilization completely, will be shown through the Indian yogis. Do not think it is impossible. Through the pathetic sincere prayer the Sun God may come down and this world within a few seconds may burn to ashes. Earthquake, famine all the natural disturbances also may come.

To-day man, lach of Subjective science, is inventing terrible weapons for his own destruction and his brother's due to his selfishness of his limited idea within a country or of an ism and kicking each other. Subjective science teaches the knowledge of unlimitedness, Unity of Souls, Absolute oneness, liberality, conscience, suffering for others and psychical improvements which leads us to real peace and delightedness the ultimate goal of life. Without seeing the errors of language please read this book with your inner light. Reading book alone is not sufficient if one wishes to get the Practical Knowledge of astral plane. So if one practises under the direction of a proper Guru remaining there, the sincere seeker can realise everything of this book.

*Thy own self  
in the form of a yogi.*

Swamiji's other books:—

आत्मनिष्ठा, आनन्द-लीला, पञ्च-गार्हस्थ्य-राष्ट्रधर्म,  
आनन्द-मिलन-स्मृति ।



# DIVINE PLAYS

## ON

### DIVINE PATH

ओंकार श्रीस्वरूपाय आश्रम गुरुपिणो ।  
आनन्द-नाद्य-नाटाय प्रणतोऽस्मि पुनः पुनः ॥

The superiority of subjective science :

The growing greed, selfishness and materialism of modern age has to a great extent sapped our ancient heritage of spiritualism, nobility, soul power, calmness and bliss which are the backbone of all human developments. Though Bharat Matha as been impaired greatly by the polluting effects of foreign conquests and domination, still she has enough strength, Vigour and great Maharishis to restore to her, the ancient pedestal of spiritual glory, and through it all that is glorious and glorified.

To day man thinks that the aim of life is to fly like a bird or swim like a fish. Certainly the Rishi-like intellectual brains of the objective scientists have invented Television and Radio to speak with men thousand miles away within a second and have invented atomic energy to help all sorts of mechanical work in a short time for huge production in an extensive way and have invented too atomic bomb also to destroy all these completely within a minute. But where from Atomic Bomb, Radio and Television have come. The answer is from the intellectual power of the scientists, i.e. from the subjective science. Now if mind and intellect are materialised, these can see and talk with a man far away from him with the help of the machine. But if mind and intellect are spiritualised in a pure and extensive stage, they can see and speak with Solar, Lunar & Astral worlds.



Devlok and BrahmaloK, where the material machine can not help you Yogis through the meditation can observe those. So mind and intellect, in their pure stages, have got many times more power than these material machines.

The aim of the objective science and that of subjective science are the same viz to bring happiness to the Society and individual. Actually what man wants through objective science is peace and delightedness, the greatest happiness. Is this peace and delightedness derived from objective science or is the out-products of subjective science. The aim of both these sciences undoubtedly, is the same-to bring peace and happiness to the world, but why do you not completely depend on the subjective science, as we do usually upon objective sciences. If anybody comes from America and says anything about that country, though we are not seeing that but we believe the news, because our mental sphere is according to the mental colour which a modern man has got the habit to believe and behave common man's mind, due to the tendency of objective world's pleasure, has got faith upon the objective science, but when mind becomes colourless and transcends the body mind and intellect from its elusive enjoyment gets true vision and realises the supreme truth of subjective sciences. When a subjective scientist (a Rishi) says in Gita, Upnishad about his realisation of the spiritual world, we cannot believe in the conclusion suddenly, because our mental sphere does not tally with the supreme standard of the Rishi of the Spiritual world when modern Physics says that the trees, men, mountains, this universe in its form does not exist, you are not born I am not here, only the electron, proton or neutron exist and due to an equilibrium in the condition of the masses of these forces these forms are visible. You will agree on that theory, though in practical world, you perceive, the existence of your body, earth, water and everything of this universe, you behave with the supposition of everything of this world. But when the subjective scientist says that सर्वं खल्विदं ब्रह्म [i. e. the supreme truth, all pervading consciousness alone exists], the apparent phenomenon of different forms of this universe are floating



in the illusory way. You will hesitate to accept that theory. The earth, water man and animal are the mere projections of the total mind and like the objects of dreams, all these are seen, though actually these do not exist.

If you ask one sincere greatest atomic scientist, "You have invented atomic bombs no doubt but can you create one atom of this universe. The scientist with folded hands will answer, " All the atoms of this universe are intact created by Him or Her only. We can not create a single new atom in this world but we can transform it into energy or power only.

If you ask the greatest doctor of this world, "can you give life to your dying patient?" The doctor will, "I can nurse the patient with medicine and food but span of life is in His hands." But Indian yogies from their spiritual power of astral plane can create anything, they like. From the ancient times the yogies are bringing life to dead bodies. Even in Takshila University there was one department for this experiment.

Moreover, scientists can work only on the field of awakened consciousness gross world and they are quite ignorant of the other three vast fields of consciousness viz; dream or astral consciousness, deep-sleep or smadhi consciousness and pure consciousness. But the subjective scientists are working in all the states of life in gross subtle causal plains.

येहि संस्पर्शजा भोगा दुःख योनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

Shri Bhagwan says in Gita.

"Enjoyable objects, born of sense contacts, are verily sources of pain. So the wise man does not indulge in them.

But in the modern world, all of the political leader's opinion is :—



येहि संस्पर्शजा भोगा सुख योनय एव ते ।

Material objects invented by modern science are verily sources of pleasure.

To whom we can believe? Dwarke Nath shri Krishana Bhagwan was the greatest political leader in Kurukshetra war period as well as the worthy worshipable spiritual leader of the Maharishis. We cannot neglect his opinion in Gita.

There are three angles of vision. Three weighing balance machines, are need differently one is used for weighing wood logs, one for grains and vegetables and one for weighing gold and diamond. If the goldsmith carries on his business in wood weighing balance, within short period he will be abnormal because difference of one-fourth seer or one-eighth of seer is nothing in log weighing machine but in gold weighing machine even a slightest difference of one grain is calculated too much. Even you can find out weight of an ink mark on the paper in the proper balance.

The beauty of fire attracts the insects and there they are waiting throughout the day for the evening lighted fire and everyday they are sacrificing lives in crores of number for the sake of beauty. Man is also seeing the same fire, but is he ready to burn his body? On the other hand, man is guarding himself against being burnt.

A fish for the sake of taste of one second is swallowing the bait, but for the next ten minutes upto the death, it suffers the agony of death.

An elephant is attracted by touch sense for a minute, seeing an artificial paper made she-elephant but afterwards falls in the hidden pit. without food it suffers for half a month and through out its life becomes a carrier of man.

But sensible man are not measuring these momentary pleasures with the angle of vision of sense-pleasurers nor in the angle of vision of mind but in the balance of



intellect. He is judging the duration of apparent enjoyment in the objects of beauty, taste, sound, touch and smell and comparing with their ultimate duration of suffering, when he does not find any ultimate gain from these objects, foolishly he is not attracted to catch hold of the sense objects for his own destruction.

### Preparation for Meditation.

Every careful student knows that one of the greatest handicaps to progress is the lack of ability to concentrate upon the task in hand. Meditation teaches people to concentrate.

1. Body fit for Meditation.
2. You will get life spirit in Meditation.
3. Success and utility even in material affairs.
4. Mystery and Magic Divine supreme power in Meditation.
5. Sidhi, Samadhi and Liberation through Meditation. There is no contradiction of Vedanta with any school of thoughts but the other philosophies are preparation, stairs or antecident to it. Other philosophies are the Sadhana but Vedanta is the final goal of life.
6. Process of ascending and descending order in meditation.

Shri Arbinda in his practical meditation shows how a Yogi can integrate his mind through meditation from the gross material world, from body (foodsheath) vitality, mental sheath, intellectual sheath and root, casual and ignorant sheath and in that higher spiritual sphere, the body, mind and intellect being spiritualised with the Divine Power; the sincere practitioner can come down to this material physical consciousness in this material world and with the knowledge of Divine Power, keeping connection with the Divinity according to His will, the Yogi can do spiritual reformation in this world, removing the sorrows, agony



attachment, bondage due to ignorance. In Panchadashi by Vidyaranya Swami and in other Upanishads these five sheaths have been described distinctly. Only thing is required sincere practice.

1. Sankhya and Vedanta.
2. Patanjali Yoga-Darshana and Vedanta.
3. Naya, Vaisashik, Mimansa and Vedanta.
4. Vashishtha, Advaita, Shudha Advaita, Achinta Bedabad and Advaita Vedanta.

Sankhya Philosophy admits, (पुरुष व प्रकृति Spirit and Matter. Soul is formless but plural.

Patanjali Yoga Darshana also admits soul, matter and God. Naya Philosophy says 16 things and its qualities are the eternal real things of this Universe. Vaisasika says like naya-philosophy and also admits the atoms only. Mimansa Philosophy deals with (कार्य) works and its good and bad effects. Vishishtha Advaita, Shudha Advaita and Achinta Vedaved by Ramanya, Nimbarkacharya and Valbhacharya upto immanent God and its devotion according to his own communities. In Buddhism four classes of idealism subjective idealism, objective idealism, momentary and nothingness. Jainism says soul is equal to body in different measures. Islamism deals with inner sound, light and devotion by the name of 'Khoda' in 'Kuran' which is dealt clearly in Yoga and christianism deals with devotion by the name of God in Bible.

#### Preparation and Life Spirit in Meditation :

Rest is the source to give energy to life. Without rest no activity can be done successfully. We see, without rest if any machine continuously without a break runs on everyday if it is not cleaned nor oiled, though guaranteed for 30 years, within a few months it will be out of order. Body is gross external machine and mind and intellect are called internal instruments (अन्तरकरण).



So in order to keep these body, mind intellect in regular and in comfortable working order, in the midst of working, sometimes mental food, means thinking of humanity or divinity ; sometimes elimination of all thoughts, vacant mind, sometimes merging ourself in the devotion of delighted God, sometimes lying in the unbroken perfect sound-sleep and sometimes in the Absolute oneness with all the beings of this Universe make mind and intellect sound and refreshed. There rest, cleaning and some gross and subtle soothing food makes a man energetic, enthusiastic and genious. God has arranged this sound-sleep for 6/7 hours in midnight. If we follow only His law and according to that if we adopt ourself to lead our lives, leaving these harmful material enjoyable confronted ideas, we can make our lives successful and glorious.

If any man carries on working 24 for hours within a few days, his body mind and intellect will be lethargic ; his physical and mental energies will be exhausted. He will be attacked by drowsiness and insomnia. So Bhagwan says in Gita (Chapter 6)

युक्ताहार विहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योग भवति दुःखहा ॥

so in order to remove all the troubles in the path of meditation, one should be regulated in diet, recreation, in performing action, in sleeping and waking.

**Food :** Measured food, pure and nutritious quality should be taken. Quality is the best but the quantity is less, at least in night meal. So many people, out of their ignorance say, that there is no relation with religion and food, but it is scientifically true that the subtlest parts of food makes mind ; subtle parts grow blood (white and red corpuscles) and gross parts in the form of tools come out of body. Such is the effect of taking water and ghee. Pure drinking water gives vitality, red corpuscles and urine ; ghee and oil improves bone, nerve and speech.



अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातु स्तत्पुरीषं भवति यो मध्यमस्तन्मासं यो अणिष्ठस्तन्मनः । आपः पिताम्नोधा विधीयन्ते तासां यः स्थविष्ठो धामूस्तस्तन्त्रं भवति यो मध्यमस्तश्लोहितं योऽणिष्ठः सः प्राणः ॥ २ तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जायोऽणिष्ठः सा वाक् ॥ ३  
अन्नमयरं हि सोम्य मन आपोमयः प्राण स्तेजोमयी वर्मिण । छा ६/७

The mind and intellect become sharp, memory power is developed perfectly, if your food is pure.

आहार शुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवास्मृतिः  
स्मृतिलम्भे सर्वग्रन्थीणां विप्रमोक्षः ।

One English Doctor said, "I can find out the nature of man from his food, he likes".

आयुः सत्त्ववलारोग्य सुख प्रीति विवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

Chap 17/8

A virtuous type of man likes foods which promote longevity intelligence, strength, health, happiness and delight, which are sweet, bland, nourishing and agreeable. Like milk, ghee, fruits etc. other two kinds of food are oppose to practishing meditatoins and is liked by Rajas and tamas type of people.

कटुस्तलवणान्युष्ण तीक्ष्ण रुक्ष विदाहिनः ।

आहारा राजसत्येष्टा दुःख शोकामयप्रदाः । 9

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ 10

Foods which are bitter, acid, salted, very hot, pungent, dry, burning and giving rise to pain, grief and illness are dear to Rajas type and which is half cloaked, insipid, putrid, stale and polluted and also impure is dear to Tamasic type of men.

The habit of taking too much food is not only injurious to health but a great sin also. The story is—once Lord Siva asked the deity of food ( अन्नपूर्णा ), “you are feeding the whole world but what you are taking?” In response to that Annapurna replied “those who are taking much food, I am eating them.” It is scientifically true also. Ultimate result of the habit of taking much food creates diseases of indigestion, dyspepsia, insomnia, makes a big belly and brainless. The more blood circulation is required in belly for digestion. So in brain blood circulation being less, it becomes dull.

The Upanisads say, you should not insult food. Food is God and from food everything is created.

अन्नाद्भवन्ति भूतानि ।

All the beings are born out of food. The physical body is born with mixture of semen and mense which are the products of food. The body again is sustained and grown with the food and after death, this body becomes the food of small worms, birds, and dogs or of earth, water and fire. The food is the origin, middle and end rather food is body and body again is mind. So pure food makes pure body and divine mind which is suitable for meditation. For the meditation in night meal always liquid food like milk and fruits in small quantity should be taken. mental faculties also depend upon the mentality of food giver. So without judging the giver, food should not be taken from every body if you are not on the point of death, as our scriptures say “From the man of mean mentality (शुद्र), prostitute, sinful man attacked with incurable diseases, food should not be taken. In Mahabharat after Kurukshera war, when Bhishma was advising religion to



Youdbhistia, Dropadi scornfully asked Bhishma, "You are preaching religion, morality all these but when I was taken in Sabha in naked stage I searched for help but why you do not help me and why you were sitting headodwn? Where were your conscience at that time?" The wise and virtuous Bhishma humbly replied, "Oh daughter, at that time I was taking Durjadhanas food, so his mentality choked my voice and shot down my conscience."

यावदभूयते जटरं तावत्सत्त्वं हि देहिनाम् ।

अधिकं योऽभ्यमन्येत स्तेनसः दमण्डहति ॥ भा० ७ ॥

Accumulation of too much food, above his requirement of one year is also sin. Banking system is not only a sin but a crime to the poor of a nation. The Holy Srimal Bhagbat says that a man has got right upon the food with which his belly is satisfied; the man who claims or deposit in bank much, is a thief and fit for punishment.

### Yogic Method of Curing Diseases.

Equilibrium condition of mind, calm quiet attitude, is required for the advancementt in Yoga. Modern Psychologists' opinion is "Behind every disease, there is some Mental dis-equilibrium causes" and they find out also the mental causes of certain physical diseases.

Maharishi Vasistta ji in Yogi Vasistha very clearly explains to Rama "How a mental disorder transforms into diseases and how these can be removed with the help of meditation, chanting mantras, and virtuous action. "When anxieties and agitation come in the mind confronted and conflicted ideas, disturbs the natural condition of mind and out of anger man cannot see the future and out of discrimination in the conscienceless stage of mind, man without judging the right or wrong follows the haphazard ways like a deer being pierced with an arrow. And due to that mental agitation the vital air of respiration giving up its natural order, disorderly moves like the water on the bank of a tank when an elephant enters into it. The vital air being disordered, nerve diseases, limb disorder, and



bronquites disturbances, come in the nerves and veins of the body, like the disorder of cast creed systems when the Chief Administrator is in disturbed brain; disorder, and discomfortable circumstances. The vital air being disturbed like the water of a tank, some of the nerves become full of blood, some of them become empty. The flow of blood and vital air being not in habitual order becomes loss of appetite, indigestion, dyspepsia, and vicious appetite and insomnia, because as the current of a river carries on the logs, the food are also carried on with the help of vital air. The food not being passed properly in intestine, naturally Creates the diseases. Thus the disease bring mental conflict and want of that makes recovery.

Chanting the exact mantras with deep faith "यरलवादि" also cures the diseases. Physical effect of special forceful sound of certain words with deep faith also gives mental peace and removes the disease to the pious man. The soothing lucid, lyricil musical sound makes men forget the worries and brings pleasant mood. As the purgative fruits (हरितकी) bring motion without exception naturally

will force also the with chanting mantras is effective. With holy virtuous action of a pious man and serving the good people, mind becomes pure like the gold purified with fire. Increasing divine delightedness is felt in the pure mind, as the world is illuminated when the full moon rises. The mind and intellect being purified the vital air flows in smooth and natural normal order, digests the food, and removes the diseases. Thus we can see how from mental weariness diseases are formed. Now-a-days heart-fail and blood pressure have become the common diseases, among the people who are on the high-posts and some how or other trying to hoard money for a few generations which is the effect of sin, mental disequanimity weariness and conflicts are not removed we cannot intelligently work in any sphere of life. If the temper is not cool and the mind is not free



from anxieties, we cannot judge the situation properly with concentrated mind. And in that disordered mood we get troubles and give trouble in family-life or in office-life or even in a friend circle. If mind is concentrated we can bring pleasure to our family life, office life, in all circumstances and we can improve and progress in the path of success with material and spiritual gain. A disturbed brain cannot manage two hours' job even in eight hours, whereas a concentrated mind in pleasant mood manages whole day's work within two hours.

### Concentration of Mind, Contemplation and Meditation

Universal religion should be observed by everybody without distinction of time or place. Yama and Niyama are the universal religion and should be observed carefully physically, mentally and verbally. These are the very fundamental ways for the preparation of Yoga.

1. Non-Violence-When a man is established in non-violence fully physically, mentally and verbally, even the ferocious animals like tiger, lion, snake, give up their violence in presence of that yogi.

अहिंसा-प्रतिष्ठायाँ तत्सन्निधौ वैरत्याग

Patanjal Yoga Darshan 2/36.

2. Truth-If you are established in truth fully, lies-voice will be choked up in presence of you and whatever boon, curse and blessing you will think, that will be fulfilled. सत्यप्रतिष्ठायाँ क्रियाफलाश्रयत्वम् । पा० 2/37

3. Brahmcharya. With the establishment of Brahmacharya, Will Power, Mental Strength and beauty of body will go on increasing. Married people who meets monthly twice only with their own wife are called also a grahstha

Brahmcharyee. ब्रह्मचर्य प्रतिष्ठायाँ वीर्यलाभः । पा० 2/38

4 Non-stealing. Do not think even of stealing and others property and your requirement will come easily with good means and best things. अस्तेयप्रतिष्ठायाँ सर्वरत्नोपस्थानम् । पा०

5. Nonstocking-Do not accept more than your requirements. So that the mind not being burdened with the thinking of object possessed of subconscious mind will be integrated and gradually in the higher stage you can recollect your previous life's memory also.

अपरिग्रहस्थैर्यं जन्मकथन्तासंवाधः । पा०

6. Niyam. Cleanliness of clothes, body and mind will be observed as far as possible and this is helpful for concentration and renunciation.

7. Contentment-Contentment is more valuable than the wealth of the richest.

8. Penance. Physical penance-fasting on some sacred holidays-Verbal penance-speaking truth, good and measured words; Mental penance-keeping mind always in equanimity.

9. Habit of of reading some holy religious books everyday like Gita, Upanishads, Quran, Bible, etc., will help you to perceive His vibrations.

10. Keeping contact with Gods by chanting his name and meditating upon his picture.

Depending upon God and complete surrender in all circumstances is the best way to be successful in meditation. When you are at your seat in meditation-room at your meditative posture, you will find thousands of ideas which you cannot remember even in other time, are coming one after another in your mind. Your worldly affair thoughts are troubling you and your enemies' subtle thoughts are coming in your mind, you sat to meditate updn God but actually you are meditating your enemies. At that time you should give warning to your mind "I shall give sufficint time to think about all these afterwards" and



at that time offer all the thoughts to His Feet. Give suggestions to your mind, in this world we have no enemy, for the practical purpose only I have rebuked him, actually all of us have come from God, and will meet again to Him. All of us brothers and sisters being the children of the same Father. So, send love currents to the person whom you think your enemy. By this way you will find within a few days your mentality has been changed to the person whom you would think to be your enemy, and he has become your intimate brother and you will get mental peace.

**Introspection :** Watch your mental thoughts in your meditation room in the meditative posture, all the haphazard thoughts will go off and you will be in pleasant delighted mood.

Think your mind is your servant and you are the master. The master gives pay to the servant and the requirements so the servant serves him in exchange of that. But after a long time the old servant sometimes tries to go against the master. But at that time if the master stops his pay, the servant comes under his feet and the master at that time does not give any order to him, does not co-operate, or remains in neutral or indifferent mood, the servant within a short time comes under his control.

अभ्यासेन तु कान्तेय वैराग्येण च गृह्यते । Gita 6/35

Shri Bhagwan advises to Arjun how the mind is controlled through abhyas and Vaigya. Abhyas means repeated practice and Vaigya means renunciation of attachment. Practice to concentrate the mind every day

before sun-rise (ब्रह्म मूहूर्त्त) in your meditation room and think the transitory phenomenon of worldly objects with which mind is attached again and again.

**Trataka :** Fixing eyes in front upon an object (Picture of your Isha or your object of love) without winking and constantly, without giving too much strain upon your eyes

also. When too much tears will flow down, eyelids are closed automatically, stop it ; but everyday practise it.

Mind and yourself are like the child and mother - the mother knows the art of controlling the child, sometimes swearing to give pleasant something (toys or sweets) in future ; sometimes a slight taunting, sometimes beating, at least of all finding no other ways the mother becomes indifferent and the child watching her few minutes in pathetic mood, comes back in her lap. Similarly if you suggest you mind when the thoughts will come in your meditation to give an opportunity of freedom after meditation, sometimes a slight taunting and warning like Swami Raintirtha is given and last of all finding no other way, if you do not co-operate with your mind and become indifferent in a short time your mind will come to your control.

— — —

**To overcome the obstacles and ways of concentrating mind in Yoga Darshan.**

On the path of meditation 9 obstacles generally to agitate mind and to slip down the seeker from the path of meditation.

व्यधिस्तनसशयप्रमादालस्याविरति भ्रान्तिदर्शना

लवब्ध भूमिकपानवस्थितत्वानि चित्तबिद्धेपा स्तेऽन्तराया : ॥१/३०

1. Disease in body and senses.
2. Disliking mood sometimes.
3. Vacillation suspicion upon his own inner power or in the result of the success in meditation.
4. Restlessness i. e. care properly in practising meditation.
5. Idleness due to the feeling of physical heaviness of Tamaguna.



6. Attachment of mind and senses in the thinking of enjoyable objects

7. Hallucination,—opposing faith in practice.

8. Non eagerness due to not attaining success in short time even Practising well.

9. Non-remaining that placidity of mind when one has attain a certain stage. Other inner obstacles in connection with the above agitation of mind in the path of meditation.

दुःख दौर्मनस्याङ्गमेजयत्वश्वास प्रश्वासा विक्षेप सहभुवः

1. Sorrows for the lust, anger of mind, troubles coming from another enemies, animal ferocious and harmful, troubles due to natural disasters like earthquake and lightening coming from deities.

2. Long depression of mental desire.

3. Shaking of body in meditation.

4 & 5. The flow of respiration against the practitioner's will be an external and internal Kumbhak.

After describing the disturbances of mind and obstacles on the path of meditation, Maharishi Patanjali relates the ways of remedy to remove them.

तस्य वाचकः प्रणवः । २७ तज्जपस्तदर्थभावनम् । २८

ततः प्रत्यक् चेतनाधिगमो ह्यन्तरायाभाश्च ॥ २९

Transcendental and immanent everything of this universe is Eternal Om ; Om is the name of Parmatman ; chant it and meditate upon the meaning of it. So that all the obstacles on the path of realisation will be removed and you can realise supreme Self. When a sleeping man is called by his particular name, he awakens. Thus inner power of supreme Self by the name of Om, as it is dozing

inside, chant by His name steadily to awaken the supreme power inside you.

तत्प्रतिबेधार्थमेकतत्वाभ्यासः । ३२

Deep devotion whole heartedly upon one form or name of God. Tratak upon one single fixed object internal or external. These are the efforts to place the mind fully is the way to remove agitation and obstacles. Another nice way to divert & remove the attachment of mind is :—

मैत्रीकरुणामुदितोपेक्षाणां सुखः-दुःख पुण्य विषयाणां

भावनातश्चित्तप्रसादनम् ॥ १/३३

friendship with happy-man, compassion and kindness to the distressed, contented and pleasant behaviour to the virtuous and indifference to the man of vice and sinful cruel acts, make a man's heart clear from the dirtiness of enmity, hatredness, jealousy and anger, etc.....

प्रच्छेदन-विधारणाभ्यां वा प्राणस्य

Another way with the help of breath-controlling also the heart becomes free from all sorts of confronted complexities of thought. To concentrate the mind another way is विषयवती वा प्रवृत्तिरूपज्ञानसः स्थितिनिवन्धनी । १/३६

with the advancement on the path of spiritualism, Divine objects are seen, with the help of that divine remembrance, deep faith and eagerness come in the heart to be established in the self realising practice. Another way विशोका वा ज्योतिष्मति १/३६ with the practising if blessing of enlightenment on the faculties of mind (without grip of oppressive mind) illuminates intellect, mind and its object, with that flash also mind is integrated. Another way वीतराग विषयं वा चित्तम् । with the company of renunciate monk or reading their biographies or seeing their picture and thinking about them, help much to integrate the mind.



Another way 'स्वप्न-निद्रा ज्ञानायत्नम्वनं वा' if the mind sitting comfortably tries to come on the complete relaxed upper stage where from the dream is projected or mind leaving all objects and thoughts goes to the innermost chamber of deep sleep it becomes refreshed, integrated.

Another way यथाभिमतध्यानाद्वा/३६ last of all if mind does not like any one of the above, it should be fixed upon the object of its liking. It is not the binding rule in Vedanta, that certain fixed name or form should be chanted or contemplated forcibly, griping the mental thoughts always. Sometimes in it mind is repressed and instead of good result some bad and harmful effects, insanity comes to mind and paralyses and diseases come to the body. So on the path of spiritualism the skilful realised preceptor may initiate the disciple to meditate upon the buffalo even after analysing the subconscious intuition of disciple, if it is his object of cordial deep attachment. Last of all Maharishi Patanjali shows the signs of concentrated mind in which the nerves are properly controlled परमाणु परम महत्त्वान्तोऽस्य वशीकारः । १/४०.

When the mind is full controlled of a seeker, capability come of focusing and fixing mind at the smallest thing like atom or biggest thing like mountain at any time and in any place. All the dirtiness of sensual enjoying being washed out away, brightness of pure mind passess the self control naturally and becomes fit for meditation.

To clean the mind, science of unattachment is the only sure practical way which is shown throughout Gita by Shri Bhagwan.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५/१०

# PRACTICAL MEDITATION

(For the Seva of Public)

शान्ति पाठ :— ॐ सह नावधुतु ॥ सह नौ भुनक्तु सह वीर्यं  
करव बहै ॥ तेजस्वि नावधीतमस्तु मा विद्वेषाव है ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ शं नो मित्रः शं वरुणः शं नो भवर्त्वर्यमा ॥ शं न इन्द्रो  
वृहस्पतिः ॥ शं नो विष्णु रुक्रमः ॥ नमो ब्रह्मणे नमस्ते वाया । त्वमेव  
मस्यक्षं ब्रह्मासि ॥ त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥ तन्मामवतु ॥  
वद्वक्तारमवतु ॥ अवतु माम् ॥ अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः  
शान्तिः ॥

Comfortable Asan (सिद्धासन, सुखासन) in any asan in which comfortably you can sit for a long time.]

Vertebral column erect (The spinal cord and cerebrum being the seat of mind, it should be kept steady and erect; तम कायशिरोध्रीवं (गीता ६ कैवल्योपनिषद)

Hands interlocked (Hands being the main instruments of कर्मेन्द्रिय, it is interlocked).

Eyes closed, eyes being the main instruments of ज्ञानेन्द्रिय, all the external photos which are taken through our eyes like camera are stopped.

प्रणायाम :— Vital air taking inside through the nose (पुरक), sustaining it inside without giving any trouble to the lungs or without any sound (कुम्भक), and giving up the air out side slowly (रेचक). It is token by one nostril and



given up by other in which ratio of time 1 : 4 : 2 or according to your system. There are so many kinds of pranayama  
 सूर्यभेदी, भस्मिका, दैवीप्राणायाम ..... means automatic  
 smooth pranayama in which the vital air flows only inside  
 the nose (नासाभ्यन्तर चारिणौ).....

When our attention is drawn inside with the close of  
 eyes, darkness is seen, but if we practise "Tratak" fixing  
 our eyes on an attractive picture or light, we can see the  
 illumination inside also. With that illumination or good  
 bright thought current we can watch our internal nerves  
 and we can see the bones and flesh hanging. The body will  
 become in relaxed condition like deep sleep stage but the  
 difference of deep sleep & Smadhi is, in Smadhi, we are  
 conscious and in deep sleep our intellect is unconscious.  
 Concentration, contemplation and deep-meditation, Maharishi  
 Patanjali gives the name संयम of धारणा ध्यान & समाधि  
 With that illumination wash your head and fix upon your  
 अज्ञाचक्र up the nose, between the eye brows.

Relax the body and see the illumination in different  
 parts of your body;

Head	...	...	... 5 minutes
Throat	...	...	... 2 "
Heart	...	...	... 5 "
Arms	...	...	... 3 "
Abdomen	...	...	... 2 "
Legs	...	...	... 2 "

In that illumination you will forget the body. Come  
 back to the bottom of the spinal cord, मूलाधार चक्र, in  
 higher stage of meditation the sincere seeker can see the  
 nerve of 3½ thread, called serpent power or kundalini snake  
 being head down wards. When the seeker is released from  
 all the (जीव संस्कार) intuitions of different lives the serpent

power goes straight through the 5 other centres (चक्र) to the upper brain (सहस्राधार) and meet with शिव there. This is शिव शक्ति play.

At every चक्र there is matter & spirit. Lotus of different petals 4, 6, 8, 12, 16 & 2.....Earth, water, air, sky & soul  
1. मूलाधार, 2. स्वाधिष्ठान, 3. मणिपुर, 4. अनाहत, 5. विशुद्ध &  
6. आज्ञाचक्र respectively. From the first you will get sidhis to control over body, taste and in higher stage अणिमा, धिमा, गरिमा, etc. when you will see light upon स्वाधिष्ठान 2 inches above मूलाधार, you will be able to control the sexual tendency, Taking of less quantity of food and प्राणायाम are related with this चक्र.....

When 'Manipur' upon the navel is relaxed and washed with the illumination, you can control appetite and in higher stage you can take different bodies, Patanjali says it कायव्यूहचक्रम्.....

Heart is अनाहत चक्र wash with the illumination and mentally worship your 'Ishta' राम, कृष्ण, विष्णु, शंकर, देवी, ॐ whatever you like. Pray to Him sincerely to release from lust, anger jealousy and all sorts of devil thoughts. Sacrifice all the bad qualities before Him. Worship Him with Divine qualities (fearlessness, purity of mind, acquiring of knowledge.....) We have no enemy in this world, my Lord is in every heart and every body is his son, so send love-current to whom you think your enemy.....

Upon the विशुद्ध चक्र you get control over subtle ideas.....



Upon the आज्ञा चक्र, you can realise yourself.....chan  
ॐ .. ॐ... ॐ.....

5 times long अ...उ . म...vast silence.

10 times short ॐ ... ॐ ... ॐ ॐ .....

ॐ is the name of Parmatman, Purifies the whole vibration  
creates a spritual atmosphere.

Chant on mentally ॐ... ॐ ... ॐ . ....

You are unattaehcd to this body, mind and intellect  
unattached you are again and again.....

Transcend yourself from body, mind and intellect slow  
in that pleasant mood sing on....

असङ्गोऽहम् सङ्गोऽहम् सङ्गोऽहं पुनः पुनः ।

सच्चिदानन्द रूपोऽहम् हमेवाहमव्ययः ॥

नित्यशुद्ध-विमुक्तोऽहं निराकारोऽहमव्ययः ।

भूमानन्द स्वरूपोऽहम् हमेवाहमव्ययः ॥

Always I am pure, always I am released from all sorts  
of bondage, I am formless, Limitless, Delightedness, Enter  
nal I am.

I am not mind, intellect, chitta or ego; I am not the  
senses, nor I am the five elements, I am that supreme-know  
ledge & Delighted-ness in the form of Lord Shiva. I do not  
die, I do not expect of death even, I am above the 4 castes.  
I have no father, no mother, no friend; no relatives, no  
relation of disciples and preceptor, I am all pervading Shiva  
in embodied knowledge and Ananda.

मनो-बुद्धयहकार-चित्तानि नाहं न कर्णं न जिह्वा न च धारणेत्रे ।

न च व्योम भूमिर्न तेज न वायुश्चिदानन्द रूपः शिवोऽहं शिवोऽहम् ॥

न मृत्युर्न शङ्का न मे जाति भेदः पिता नैव मे नैव माता च उन्मः ॥

न बन्धु न मित्रं गुरुनैव शिष्य शिचदानन्द रूपः शिवोऽहं शिवोऽहम् ॥...

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः . . . शान्तिः . . . शान्तिः.....

A practitioner of yoga should be careful of taking food, restriction upon quantity, सात्विक food, in night meal always liquid food like milk etc, Sleep, awaking, play, work every thing will be regulated. Every day practising in सात्विक period in Brahmamuhurt enables one to realise soul as digging on the earth on a particular place, in similar way gives cool water of well.

**Comfortable Asans :—**Siddhasan, Padmasan, Badha-Padmasan, Bujangasan, Mayurasan, Shirsasan, Matsyasan, Shrbangasan, Garbhasan, etc. are the various Kinds of Asans in any of which you can sit for a long time comfortably. You can choose that. Asans will be prepared keeping non-conductive soft materials like Kush-grass, holy-skin, and woollen clothes one upon another. In Yogis body one kind of electricity is generated which keeps the body warm. Meditation room should be clean lonely, and sacred with dhup, faint coloured light and attractive Bhagwans' photo. The atmosphere also will be kept holy and grave. In Bhagwad gita 6th Chapter, kaiballya and shetashwatar. Upanishads clear description of meditation posture are given. Vertical column, Head and neck being the seat of mind should be kept erect and straight. Hands interlocked and eyes closed. In case the mind is always restless, and running, eyes should be opened and fixed upon your God's photo in front of you.

Fifth stage is called pratyahara means whatever thoughts will come in your meditation. give it up deliberately, knowing ultimately all those phenomenon are destructive, transi-



tory so that at that time offer all the thoughts to your God's feet. Every day at the time of sleeping you are unburdening all the thoughts and your body mind are refreshed in sound sleep and in the morning in pleasant mood you can carry out your duties smoothly according to your previous day's requirement. Such is the case of your meditation also when you will unload your thoughts your mind and brain will be refreshed and you can proceed in the path of integration. You should know Realisation is not an active process but a passive procedure. When you will give up all the thoughts arisen from ego and limited idea in relation to the individual body, mind, intellect, you will forget in that relaxed condition, body, mind, intellect, worldly objects, thoughts and the experiences of the thoughts even, you will be conscious of awareness alone.

So you will see this giving up thoughts in meditation is not making you dull idle but ultimately with the supreme knowledge in the refreshed divine pleasant mood, you can proceed vigorously in the material world also; just like a skilful commander according to critical and horrible situation in front battle-field gives order to his soldiers, for the time being, to come back to the base camp. The order coming back is not to fly away from the battle field but after a good refreshment in base camp to attack skilfully and to defeat the enemy in opportunity.

Sixth stage of Astangayoga of Maharishi Patanjali is Dharana (concentration) fixing attention inside the body in Muladhar, Sadhisthan, Navel, Anahata, Bisudha or Anga Chakra deities, Mantras, colour, with help of serpent power can see. The more mind is agitationless, calm and quiet, the sidhis of seeing and hearing objects of distances etc. are attained. Dhayana in 7th stage, mind is contemplated in your object of worship. Thoughts-current flows in one direction only. In this stage there is no outward enjoying tendency but to keep alive the body only he takes food.

In eighth stage of deep meditation, the Seeker forgets about himself and the object of meditation like Om, Rama,

Krishna, Isa only floats there. In this stage the meditator, meditation and meditative object, this trinity is not there. The knowledge of separate existence from the meditative object is not felt there. The consciousness of awakened, dream, deep-sleep worlds is not felt there. The consciousness or awareness alone (without relation to any object) exists.

### Miracles or Siddhi Chapter :

Siddhi or miracles come in all the stages of Astangayoga. Whenever any stage is perfectly observed, Siddhis of Yama and Niyam (Non violence, truth, Brahmcharya, etc) are shown previously in Asan, Pranayam and Pratyahar greater 'sidhis' are aquired; through Dharna, Dhyana and Samadhi, greatest miracles to guide the whole universe can be attained.

In deep devotion also when the devotee forgets himself and his mind and body is melted to His feet, then miracles also can be attained.

There are some lower class siddhis like Bhuta-Siddhi, Dravya, Mantra and Karya also with which the practitioner can show some lower class magics, by which he can maintain himself but he cannot use these rupees or things shown with the help of spiritual ghosts. Sometimes controlling the ghosts different ugly process are practised with tools, urine etc. The mantras and means are shown also in Tantras and Atharva Veda. The ghost can bring lacs of rupees, any food, you like there and then but the ultimate result of these Bhut sidhis are very pathetic. At the end of the Sidhis-life (Practitioner) agony proves these are the sinful acts only.

Through will power, mesmerism, hypnotism, so many miracles are shown, but these should be utilised in good ways for the benefit of the public to cure some diseases etc.

For the serpent power (Kundalini Shakti) interested seeker can read Ganeshwari's Commentary on Gita 6th



Chapter, shlok 12th of 17th, Sir John Woodroff's books on serpent power, throughout the Tantra scripture also explicitly and elaborately this serpent power has been described.

नीहारधूमाकर्तानिलालनां खद्योतविदुत्कटिकशशीनाम् ।

एतानि रूपाणि पुरः सराणि ब्रह्मण्यभिव्यक्तिर्राणियागे ॥ ११

पृथ्व्यप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणो प्रवृत्ते  
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वर सौष्ठवं च ।

गन्धः शुभो मूत्रपुरीषमल्यं योगप्रवृत्तिं प्रथमाँ वदन्ति ॥ १३

About the yoga in shetashwatar Upanishad says that what is seen to the sincere seeker at the beginning of the success of meditation; the seeker before coming to the perfect stage sees in his inner mind frost, smoke, sun, air, fire, sky, lightening, insect's light, reflective strone, and moon. These are seen furious to one's realisation,

When the seeker transcends earth, water, fire, air, and sky, (constituent elements of body) through meditation, he conquers also disease, old age and death. (When a seeker is in his meditation posture and thinks the light inside, the gross material body is melted into water gradually from head to feet, again that watery substance is transformed into Yoga fire, but most of the seekers are afraid in this stage; the gross body not being felt he thinks that he is going to die. But this is actually the passage of eternal immortality. At the time of practising meditation when the yoga-inside fire is manifested, five different qualities, smell, sound, touch etc. of five elements are distinctly perceived by the Yogi in this pure faculties of mind. In that, in his real divine life four kinds of faculties are perceived-of yotishmati, Rasabati, or Gandhabati, means he can perceive a thing of distance or

of future or of past. Result of this stage, the body becomes light, free from diseases generally want of greed and shining colour of the body and sweet tone of melodious sound. Good fragrant; urine and stool also become less. These are the signs of the first stage of yoga to be successful.

Maharishi Vasistha in yoga Vasistha says to Rama about Kundalini Shakti and various miracles (सिद्धि, in Nirvna Praaran, Purvadhaya 6th Chapter 81 sholaka

- पुर्यष्टकपराख्यस्य जीवस्य प्राणनामिकम् ।  
 विद्धि कुण्डलिनीमन्तरामोदुस्येव मञ्जरीम् ॥ ४४  
 तां यदा पूरकाभ्यासादपूर्य स्थीयते समम् ।  
 तदैति भैरवं स्थैर्यं कायस्यापीनता तथा ॥ ४५  
 यदा पूरकपूर्णान्तरायत प्राणमारुतम् ।  
 नोयते संविदेवोर्द्ध सादुर्धर्मकृतं श्रमं ॥ ४६  
 सर्पीव तरितेवोर्द्ध याति द्वण्डोपमां गता ।  
 नाडीः सर्वाः समादाय देहबद्धा लतोपमाः ॥ ४७  
 तदा समस्तमेवेदमुत्सावयति देहकम् ।  
 नीरन्ध्रं पचनापूर्य भस्त्रेवान्दुततान्तरम् ॥ ४८  
 इत्याभ्यास विलासेन योगेन व्योमगातामेना ।  
 योगिनः प्राप्नुवन्त्युच्चैर्दीना इन्द्रदशामिव ॥ ४९  
 ब्रह्मनाडी प्रवाहेण शक्तिः कुण्डलिनी यदा ।  
 वहिरूर्द्ध्वं कपाटस्य द्वादराङ्गल मूर्धणि ॥ ५०  
 रेचकेन प्रयोगेण नाड्यन्तर निराधिना ।  
 मूहूर्तं स्थितिमाप्नोति तदा व्योमग दशणम् ॥ ५१



विज्ञानाद्दूरं संस्थेन बुद्धिनेत्रेण राघव ।

दृश्यन्ते व्योमगाः सिद्धाः स्वप्नवन्स्वार्थदा अपि । ५२

स्वप्नावलोकनं यद्वत्तद्वत्सिद्धावलोकनम् ।

केवलाऽथ विशेषोऽयं सिद्धप्राप्तौ स्थिरार्थता ॥ ५५

मुखाद्बहिर्द्वादशान्ते रेचकाभ्यास युक्तिः ।

प्राणे चिरं स्थितिं नीते प्रविशत्यपरां पुरीम् ॥ ५६

88 to 256 shloke on the bottom of vertical

column in the form of  $3\frac{1}{2}$  thread nerves, intuition of subtle body, lying like a snake is called Kundalini Shakti or serpent power, when that Kundalini Sakti is controlled, in quiet equilibrium condition by the practice of Puraka (Taking air inside slowly by the nose) the siddhis named the greatness and heaviness of the body is acquired. The body may be extended like a mountain. In Patanjali yoga Darshan also says about the same sidhis "कूम्भनाड्यां स्थैर्यम्".

From the bottom of throat upto the heart one knob is called कूम्भनाडी. If you forget the body and deeply

meditate upon that nerve you will attain the same sidhi. By the skillfull practicing of "Purak" when the vital air is snatched above from the bottom of spinal chord to the cerebrum the Kundalini Shakti like a snake becomes erect and with that long skilful practice the body becomes too light and as water is drawn from a well with a leather bag the practitioner also draws griping the subtle body from the whole gross body to the cerebrum. Gradually with the play of that practice the yogi attains the siddhi passing through the sky, and the glorious position like Divine God tMaharishi Pantanjali also mentions the same siddhi.

कायाकाशयोः सम्बन्ध संयमाल्लघु तुलसमापत्ते आकाश गमनम् ।

Sanyam means concentration, contemplation and meditation, in that deep meditation the practitioner forgets the

body even, and sees a light in front and with the help of that divine eye the yogi can see gods, siddhis, Yakshas, and others passing through the sky. Pantanjali also says "मूर्ध् ज्योतिषि सिद्धदर्शनम्" In the highest stage the body becomes so light that the yogi can walk on the water on the spiders rope and through the sky. With the practice of long reformed purified mind by that divine eye the yogi just like a dream sees the siddhas, only difference from the dream is, sending news and catching it and giving boon, all these are true belonging to subtle body not false like dream.

That great yogi applying Rechak Practice (Leaving air completely 9 inches away from the nose) can enter into other's body. In Pantanjali also siddhi about the mind entering in other's body is mentioned. वन्धकारण-

शैथिलयात् प्रचार संवेदनाच्च चित्तस्य परशरीरावेशः ।

He can enter in other's body and can know everything about his mind.

How a yogi can transform his body small like an atom and gross heavy like a mountain, Vasisthtji clearly and elaborately explains in these shlokas [ 82 Sarga Nirvan Prakaran].

अणुतां स्थूलतां वापि यथा गच्छति योगिनाम् ।

देहीनाम् तथा सम्यग्वक्ष्यमाणमिदं शृणु ॥ १

हृद्यञ्जचक्रकोशोर्द्धं प्रस्फुरत्यनलः कणः ।

हेमभ्रमरवत्सान्ध्यविद्युल्लव इवाम्बुदे ॥ २

स प्रवर्धनसंवित्त्या वायवेवाशु वर्धते ।

संविद्रूप तथा नूनमर्कवद्याति चोदयम् ॥ ३

सान्ध्याभ्रप्रथमार्कभो वृद्धिमभ्यागतः क्षणात् ।

गालयत्यखिलं साङ्गं देहं हेमयथानल ॥ ४



जलस्पर्शसहो युक्तया गलयेन्प्रपदादपि ।  
 बाह्य एवानल स्पर्शात्त्वान्ते वस्तु विशेषतः ॥ ५  
 स शरीर द्वयं पश्चाद्विधूय कापि लीयते ।  
 विज्ञोभितेन प्राणेन न हारो वात्यया यथा ॥ ६  
 आधारनाडी निर्हीना व्योमस्थैवावशिष्यते ।  
 शक्तिः कुण्डलिनी वह्ने धूमलेखेव निर्गता ॥ ७  
 क्रोडीकृत मनो बुद्धिमय जीवाद्यहंकृतिः ।  
 अन्तःस्फुर क्षमत्कारा धूमलेखेव नागरी ॥ ८  
 बिसे शैले तृणे मित्तावुपले दिविभूतले ।  
 सा यथायोज्यते यत्र तेन निर्यात्यलं तथा । ९  
 संवित्तिः । सैव यात्यङ्ग रसाद्यन्तं यथाक्रमम् ।  
 रसेनापूर्णतामेति तन्त्रीभार इवाम्बुना ॥ १०  
 रसापूर्णा यमाकारं भावयत्याशु तत्तथा  
 घत्ते चित्रकृत्तौ बुद्धौ रेखा राम यथा कृतिम् ॥ ११  
 दृढभाववशादन्तरस्थीन्याप्नोति सा ततः ।  
 मातृगर्भनिषण्णेषु सुसूक्ष्मेवाङ्गर स्थितिः । १२  
 यथाभिमतमाकारं प्रमाणं वेत्ति राघव ।  
 जीवशक्तिर वाप्नोति सुमेर्वादि तृणादिच ॥ १३

First of all for the attainment of atomic siddhi to merge the sense of gross material body and the flame of belly-fire also entering into the narrow lick of the lotus in heart which is the seat of Parmatman, pervades the whole body that glazes like the shining gold or pearls or lightening from the blue cloud. That glowing flame of consciousness soon pervades the whole body and illuminates everything like

sun. It does not burn the body. That flame of Knowledge shining like the first glaze of morning sun in the sky, melts the whole body from foot to head, the hard objects bones and flesh of the body in its cause to liquid watery substance as gold is melted in touch of fire. Again that shining flame of pure consciousness evaporates the watery substance, transformed into morning fire alone. Now the subtle body in mental form of shining fire leaving the contact of the elements, earth and water, is vibrated and submerged by the vital air like the frost by air. Then the Kundalini Shakti on the bottom of spinal chord like the erected smoke arises from the fire, awakens and remains on the sky alone.

(Upanishad says about the creation from mental desire, how consciousness, to fulfil some mental purpose is imanated into energy and again that energy due to deep seated desire into matter, when a "Jiva" (limited soul) wishes to be born according to his previous intuition and time his mental projection of space idea comes first then from that Divine Bliss due to mental limitation falls down in air, then on cloud, then with rain on the earth, again comes into any grain or fruits, again into father's body through food, there in the form of semen into the womb of mother, then this corporal body is formed.

In order to return to his own real supreme conscious stage, the practice is done in reverse order to merge this corporal body into its antecedent cause water, then water into fire, fire into air, and air into space. So far the soul identifies himself with the five elements and their forms, being overwhelmed with limited idea of ignorance, classes with the conflicting ideas of others and forgets his all-pervading supreme power. But when he conquers his limited idea of different intuitions and realises His Almighty conscious stage, all the siddhis automatically come upon his feet as all these powers are projected, floated, and painted upon the screen of supreme consciousness mere of its presence only.)

The Kundalini Shakti contacting and gripping the subtle body formed of mind, intellect and egoistic ideas of Jiva, illuminates internally like the masses of smoke coming out



from the chimney of a mill in a town; with that disattached free-will yogi can pass through the small lick through the gross mountain, Heaven and Earth wherever he likes.

After disuniting the subtle body's powers, Vasisthji relates the process how that can take any form, it likes. That yogi with Kundalini Shakti comes down to the previous water, evaporated into that fire and the body is felt mass of watery substance like the leather bag which is made for drawing water from a well. Again that liquid substance is changed into its antecedent earthly matter and now the yogi, whatever form he things deeply in intellect, is manifested into that form according to his own will, sometimes becomes great like, a mountain or small like a grass. As from semen and blood in mothers womb, head, hands, legs are formed according to that child's desire of subtle body.

Patanjali says about the Siddhi, how a yogi can know the fact of his previous birth. संस्कार साक्षात् करणात् पूर्वजातिज्ञानम् । १८ a man meditates deeply upon the intuitions and experiences of this life and goes back from present time to previous infant stage gradually, in that sincere pure mind he can see the previous birth's facts also just like a dream.

Yogiswer Maharishi Patanjali is not an ordinary man, neither he got any motive to collect money, fame or anything. But the modern people cannot depend upon him only because they cannot free mind from the attachment of these worldly fame, money and desires.

कायरूपसमात्तद् ग्राह्यराक्तियम्भे चक्षुः प्रकाशः समप्रयोगेऽन्तर्ध्यानम्

How a man can make invisible his body in presence of a mass, when the (concentration, contemplation and meditation) "Sanyams" is applied upon colour, form, flesh and blood of his own body, the yogi can make his body invisible. So if a worldly affairs man who cannot practice want of a proper yogi-guru, keeps sincere mind and clear consciecen they can grasp and understand upto some extent of all the siddhis.

But when the attachment is fully controlled and conscience is fully enlightened, he can know everything. प्रतिभाद्वा सर्वम् ।३३ Bikhuti Pad.

If one remains in his own Reality always transcending the individual ideas of body, mind and intellect, (निर्लिप्त्य) सर्व-भूतस्थमात्मानम् सर्वभूतानि चात्मनि) and works to save the virtuous with good motives and Yogic power, He is called Incarnation of God (अवतार). All the miracles fully remain in Him. (ऐश्वर्यस्य समग्रस्य) He is most powerful man or God, ideal of human society personified Love, Truth and Beauty. He is Brahman himself. This universe is being created, sustained and destructed in His mere will. The whole universe is His miracles.

‘सवा एष महानज आत्मानन्दो वसुदानः’ [वृहारण्यक ४—४—२४]  
 भीषाऽस्माद्वातः पवते ॥ भीषादति सूर्यः॥ भीषाऽस्मादग्निश्चेन्द्रश्च ॥  
 सृत्युधावति पञ्चम इति ॥ ८—१० ते० ७० एतस्य वा अक्षरस्य  
 प्रशासने गागि । वृ ३—१

The sun, moon, this earth, astral world, moment time, day and night, rivers, human beings and their works are properly regulated by His unavoidable law of administration.

### WHY A MAN BECOMES SANYASI

1. The material world and body is transitory phenomenon of 70/80 years but projected and based upon astral plane. But man in a family-life does not get scope to improve the astral body. So Bhagwan Buddha and Shri Sankarachariya started 'Sangha' and Math of Sanyasis.

2. The present crisis of increasing population in all parts of the world is the main cause of kicking each other in every sphere of life. So to bring down love and divinity at present half of the population of this world will become Brahmachari.



and Monks. The circumstances which make a man compel to become communist of Russia, are the same to make an Indian sadhu in 95% cases. Only difference in India, people have got religious intuitions in heart, so instead of kicking the selfishness of the money hoarder seth they themselves become in red clothes ; by the name of penance, suffers himself instead of giving pain to other's enjoyment

According to Government figure 50 lac sadhus of which a few thousands only are enjoying truly. But what about these 49 lac who have got no relatives, no property, no houses I think the Government and Lalas should take care properly as our scriptures say, to provide them with food and clothes properly. Otherwise the Government and Lalas in future have to suffer by the hands of communism according to His law.

If a man does not get opportunity to fulfil his desires, his mind becomes deep gloomy and indifferent and his automatic tendency flows towards the renunciation, whether he is the Head of a State or a street beggar. This is the natural current of human psychology.

There are four kinds of different categories of those who come in the path of Sanyas :

(1) First of all, from the poorest cultivator class without finding any means to maintain their family.

(2) Secondly from the University educated class due to economic circumstances without finding any job to help their parents.

(3) Thirdly from the born intuition to become Sanyasi. Such class is called the विविदिषा सन्यास् ।

(4) Fourth class is called विद्वत् सन्यास् । means in worldly affairs such a good man performing his duties properly towards parents, family and others and respects preceptor and scriptures and with the bliss of God in time acquires supreme knowledge in this world in house-hold-life but due to renunciative attitude which is complement to Realisation and Peace,



rejects worldly life like Yagyavalka, RishabhDeva and becomes Sanyasi.

Now a-days from the English educated society and from political circle, criticisms are heard against the sadhu and sanyasi samaj, but such men if they discriminately judge the economic depression of this country they will be astonished for their ignorant verdict for their vanity and for the slavery attitude of their forefathers towards the Moghul and British Government to acquire money, zamindari and jagirdari giving up their caste, culture and creed of their own Vedic culture. They will feel the vacuum and poverty of their own heart and their heads will bend down.

India is mainly cultivative country and most of the people depend upon cultivation; most of these people are illiterate and poor. If by chance, any year, they do not grow the required crop due to one of the causes of famine or for their own illness, even their utensils, ploughing instruments and oxen are sold to clear off the debt of the Bania and a few days are passed by chewing gram only. When the last pie is exhausted and the 'Bania' also refuses to give more debt, they become mad with the pangs of hunger and without finding other

way to maintain the family by their own profession, three ways are seen open to them—either became Muslim in Moham-maden period (such is the famous result of Kashmir Muslims) or became Christian (such is the ordinary example of South Indian Christians).

Second way is such a poor mad man cannot tolerate the agony of appetite stricken family and children and commits suicide.

Third way is for such poor man who have got respect for their own religion, Vedas, caste and creed, finding no other alternative come in contact with sadhu sanyasi and wear vairagya or Garya dress And chanting Bhagwat name somehow or other pass their time.

Sadhus are not born in Sadhu society or do not fall from sky. Still the society is as it is and hundreds of



men every year leaving their household duties come and join the society. What are the causes of this? If these, the so called educated giving up, their English feet-licking mentality and forgetting their lofty enjoyable ideas, find time to think with sympathy for those countrymen, their heart will be crumbled and turned into pieces in astonishment when they will think that these poor people preferred to take sadhu's dress and beg alms without disturbing in the enjoyment of these wretched fools who are in the grip of lust and enjoyment, without uttering a single word of Bolshevism against the Fascism or capitalism. Only this class wants to protect their religion Ved, Caste and creed and are afraid against the name of these alone.

Christ truly says, "It was easier for a camel to pass through the eye of a needle than the rich to enter into the kingdom of heaven." It is the duty of the householders as our scriptures say to bestow one tenth of his income for religious purposes. Not only in our country even in Christian Europe and almost in all over the world, some portion of their properties are given to their church or some religious institutes but, as I'll lack would have in this divine religious land of India, in present time, if a man earns Rs. 100 monthly, somehow or other, he meets his family expenses and if a man earns five thousand rupees monthly, somehow or other he meets the expenses of dinner, servant, cigarette and drinks. These wretched people always think over the standard of material enjoyment to degrade the mind. Never they find time for psysical improvement and after ten or fifteen years increasing a dozen of young children think, how can they keep the standard of living. The result of so many years, mad material pursuit evolves into psysical insanity in the form of restlessness, anxiety and agitation. And these wretched (the so called rich) man whenever find a man of red clothes, round about him anxiously wait for the answer of about fate—"Swamiji, 'can you read palm? Can you read, horoscope? Can you prepare gold or increase money? How can I get rid of this trouble? These wretched people lose their mental equilibrium and come under the claws of these worst class sadhus and God gives them chance also to take revenge of their previous suppression in this form to rob these restless fortune-seekers.

Secondly from University educated class:—After searching for a job to maintain his parents and family and when all the energies are exhausted in the interviews, when mentality of kicking each other is also lost and when his intellect and heart do not find proper way in that blind helplessness and in that gloomy darkened mood he sees the way in front of his life to commit suicide only. Most of them also get free from the bondage of this material kicking and struggling life. If by chance in any case any repressed desire peeps out in his sub-conscious mind like an oasis in the worst desert, he catches that faint desire as the shelter to prolong the life anyhow, like a hackney at noon without any passenger. Then he takes refuge in any Ashram to fulfil his suppressed desire, reads some of the Upanishads and Gita, then within a few years learns to deliver religious lectures with red costume and satisfies his desire in subtle ways.

Another class of people have got life-born intuition to become sadhus. According to the theory of incarnation, it is called that mental sadhu-like desire is seen from his boyhood of his previous birth in the form of going to Ashram and love with sanyasis. Gradually they become in red clothes for the worshipping and realisation of Truth by putting up in the Ashram.

Fourth the realised persons due to their renunciative attitude which is complement to peace and delightedness become sanyasi, renouncing the momentary dream-like pleasure of worldly affairs which is the mere shadow of self. So like Yagyavalka, King RishabhDeva and Bhartrihari giving up crores of rupees and all sorts of worldly comforts and connection become sanyasi and remain in a jungle or in a cave. Their spiritual power or biographies even are sufficient to release the world from worldly bondage. Their thoughts are quite enough to uphold the lower souls of the world from the sufferings of life.



## HUMAN BEINGS ARE THE WORSHIPPERS OF TRUTH GOOD AND BEAUTY

It is said that persons of opposite sex are attracted and that of the same sex hates each other as opposite poles of a magnet attract and similar poles repulse each other. Man is generally charmed seeing a woman and a woman to a man. Is it concluded from this that man or woman is the worshipper of opposite sex?

Certainly not; if it would be so, youngman would be pleased seeing an ugly old woman or a young lady would be charmed seeing an old rural man. But a young beautiful lady charms the other and so a young smart beautiful boy attracts the other. So beauty is the common factor in both the cases whether gents or ladies and it is the cause of attraction. Without beauty whether man or woman cannot attract the other.

It is found in king Janaka's Sabha when Sita for Swayambra came first in vision with garland in hand both men and women were charmed. Whether men or women, every body would be charmed seeing Shri Rama or Lord Krishna. So whether man or woman is not the cause of attraction of opposite sex but the beauty alone charms the other. So man or woman is the worshipper of beauty. (Sunderam).

Thus human being is not only the worshipper of beauty but worshipper of good and Truth also. Great philosopher Socrates though looked ugly faced but was worshipped by the whole contemporary men only for his good qualities. Like wise, if there is no apparent good or beauty but permanent Truth alone attracts human hearts.

The permanent unchangeable Truth of this universe appears so unpracticable and so obscure for the ordinary people that at the beginning no beauty, no good is found but the Truth alone attracts man and woman.

Man and woman have come from Truth, good and beauty सत्यं शिवं सुन्दरम्; these are very base of men and women lives. In our segmentation due to unsatisfied fickle desire, it seems, that the apparent beauty or temporary good or opposite sex attracts other but Truth, good and beauty form of that, राम, कृष्ण, सीता, मीरा, and अवतार, other crystallised alone whether man or woman attracts people. So man and woman are not attracted by opposite sex but the worship of Truth, Good and beauty (सत्यं शिवं सुन्दरम्)

### Memory of Self Recovery

Every event is a present fact in the universe consciousness, in the consciousness of Logos (ईश्वर). Every thing that occurs in His Universe, Past, present and future, is ever there in His all embracing consciousness, in His "Eternal Now." whether it be a memory in the present life, or one in a life Long Past, the method of recovery is the same. There is no memory save the ever present consciousness of the logos, in whom we literally live and move have our being. and our memory is merely putting ourselves into touch with such parts of His consciousness as we have previously shared.—ANNIE BESANT.

All learning is remembrance, for it is the drawing from the consciousness of Logos into that of the separated self that which in our essential unity with Him is eternally ours.

Pythagoras

To make purified and fit body, mind and intellect to be adjusted with the universe consciousness is the Practice (साधना) to commemorate, to recover in which is no 'before' and no 'after,' no 'past' and no 'future'. We live unconsciously in this mighty consciousness in which everything is eternally present and we dimly feel that if we could live consciously in that Eternal there were Peace.

Realisation is nothing but to discover the memory of our self of that Eternal consciousness (नष्टाभोधः स्मृतिलेखा—गीता 18/73: The more the body, mind and intellect will be purified



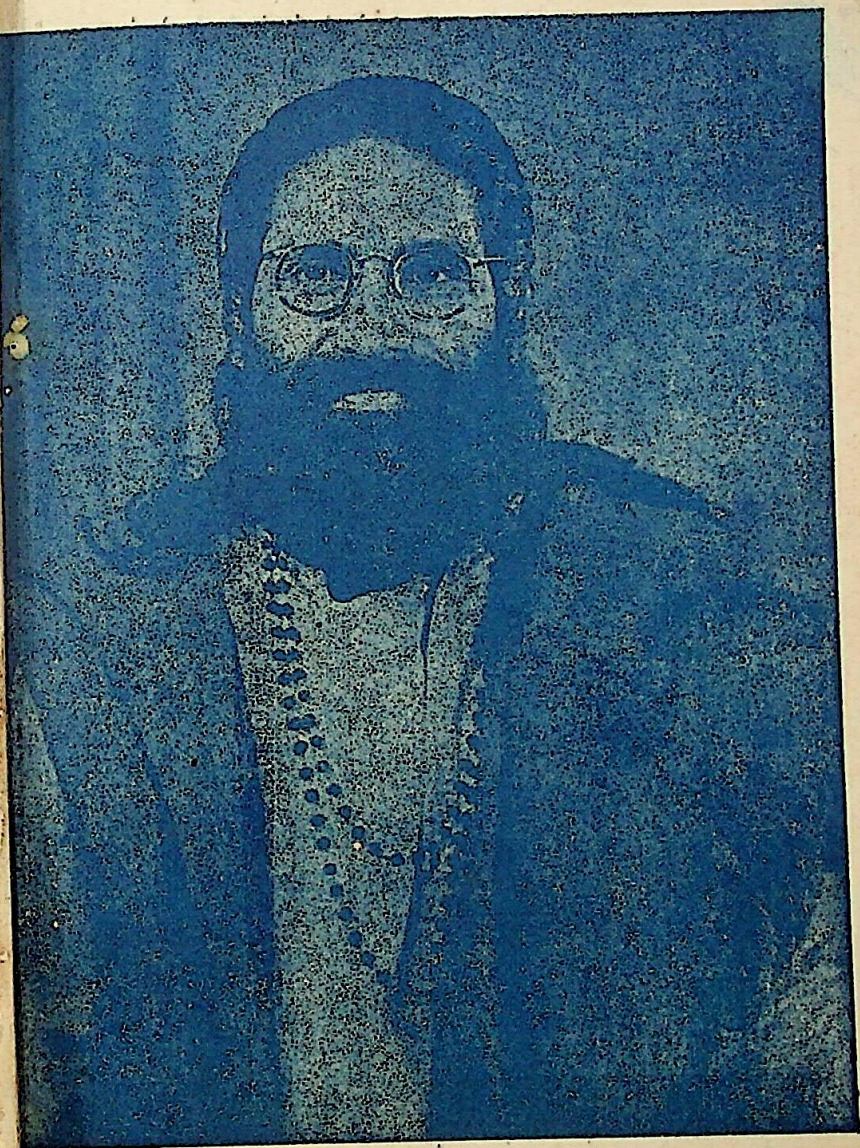
unattached and relaxed; the more these will be concentrated and integrated; flash will be seen tearing the dark ness inside and in that illumination, memories standing in the series of long past forgotten are percieved ; gradually all these worldly attachment and their memories become faint, fed away and fall down from the sphere of our conciousness. The all embracing memory only exists in which our separate existence merges.

## Correction

Page	Line	Incorrect	Correct
2	29	from	form
	37	खत्वद्	खत्वद्
3	13	will	will say
4	27	beit	bait
5	20	antioident	antecedent
5	24	is	in
7	16	24 for	for 24
8	3	धामूस्त...	धातुस्तन्मूत्रः
8	6	वमिग	वागिति
9	3	cloacked	cooked
9	24	warms	worms
10	10	दमण्ड	दण्डमर्हति
11	15	physical	psychical
12	21	त्याग	त्यागः
12	31	ब्रह्मचर्य प्रतिष्ठयाँ	ब्रह्मचर्य प्रतिष्ठायी
13	3	रत्नो	रत्नो
"	19	of of	of
14	21	गृह्यते	गृह्यते
15	24	भूमिकय	भू मकत्व
16	23	डयन्त	ऽयन्त

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**Shri Shri Swami Swananda Ashram Gongotri**  
**P. O. Utter—Kashi, Tehri, Himalyas.**



As the planets move in their orbits, so surely this world going on as the creator wishes it to go. No man or group of men can wreck the world. But in a short time they are moved and adapted only according to His will by the name of chance or circumstances.

*King Bhartihari's artistic comments on Patanjali, Be victorious, the indubitable beauty of Yoga-Darshan in which even the tragedy (वियोग) of Purus & Prakriti is called Comedy (योग).*

Blessed are the pure in heart, for they shall see God - Bible ( उद् गच्छन्ति सत्त्वस्थाः

—गीता)

*When we read the poetical and philosophical monuments of the East, above all those of India we discover there many truths so profound and which make such a contrast with the result of which the European genius has sometimes stopped that we are constrained to bend the knee before the philosophy of the East.*

Victor Cagins Francis